

Q V is a synthesis of mental (thoughts)

verifications, giving meaning to

what is to be known.

✓) - - -) / - -

1 - - - 2 - - - 3 - - -

making
integrating

knowledge systematic -

three emphasis
to experience on

causality.

from Philos and religion ^{makes} ~~they~~ ^{are} same.

processes, discover

↳ - - - - -

they provide analysis

↳ - - - - -

are, but or should

↳ - - - - -

are and

same

synthesize

then

experimentation

findings.

So,

now or

to -

respect of field of interest or

↳ - - - - -

↳ - - - - -

↳ - - - - -

↳ - - - - -

↳ - - - - -

↳ - - - - -

came me way with man

philosophy was man growing man

a social living society and seen with the matter

needs of society

The road is really religion for out

it is given on ground of faith

just as one of philosophy guides the

(knowing of science)

Religion was to give man

freedom philosophy

freedom of social intercourse and science

the freedom from our material needs

Edding for

man is ^{understanding} ^{with}
consciousness ^{when enable him to} ^{of} ^{to} ⁶³
Ze ^{purpose his life.}

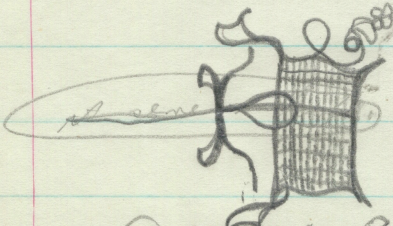
Beginning

man is the ^{most} ^{rising}
not a ^{real} ^{creation}
of ^{the} ^{highest}

consciousness ^{so in nature of} ^{processes} the
Ze ^{in realms of} ^{in relations}
highest consciousness ^{of the}

of ^{the highest} ^{consciousness} ^{is unique}

his consciousness is unique because



we can question ^{not only in the} ^{words about the}
the world's ^{is} ^{and} ^{for} ^{for} ^{he}
life, ^{and} ^{what} ^{he} ^{himself} ^{and} ^{for} ^{for} ^{he}
is ^{lives.}

~~2nd~~

(- , f . 19)

(f . 22)

Better

He sells on order to all his customers;

still in fact
we may define him

being ~~for~~

as a conscious

striving to express

which would explain all existence and of course, personality

of the

and

He lives

by means of beauty

and for never a moment

is he beauty

to be

Though ^{to be} primitive

he sells

to himself his
expression
beauty

truth

the beauty of

to be companionship

He ~~beauty~~

and all things which

nourishes

As the poor man sells food, so he

B The utmost attainment of beauty
understanding.

6 & 7, is understanding.

For heavy and no more the bull

no sleep but to summer

The strongest to progress in ^{the} upward

quidem inso ^{is} life life ma

blossom & fruit

~~app. it has floated~~

Knowledge of liberation ^{is necessary} ~~is~~ ~~to~~ ~~be~~ ~~known~~

coherency ^{or} applied. wisdom and ~~not~~ ^{or} indifference

expressed
~~opinion~~ through. (b) because (A17)

what our experience reveals to ^{we} ~~myself~~ becomes
of us $E \quad Z \quad C \quad 3 \quad 3$

a point of logic in our consciousness.

to ^{the} ~~under~~ ^{stand}, still ^{to} ~~same~~
all deal now with a ^{single} world,
experiences, or knowledge

good or evil or good but with a ^{universal} ~~single~~ ^{house} house.

as is ^{the} ~~our~~ ^{insight} of ^{each}
it is $E \quad Z \quad C \quad 3 \quad 3$ now one whole

of it $E \quad Z \quad C \quad 3 \quad 3$ system of beliefs in

each. all is ~~now~~ by $E \quad Z \quad C \quad 3 \quad 3$

my ^{life} ~~program~~ is ^{cognition} $E \quad Z \quad C \quad 3 \quad 3$

2 ^{though} ~~the~~ ^{enjoying} ~~perceiving~~

is for ^{from} ~~seeing~~ ^{truth} ~~the~~ ^{known}.

for its entirety. $E \quad Z \quad C \quad 3 \quad 3$

many ^{aspects} E_3 of systems of knowledge.

And if this knowledge ^{becomes} ~~is~~ disseminated

and ^{making} ~~scribes~~ ^{scribes}

~~and so it is because~~

it is being very ~~of~~ deluded.

(A17)

in difference which is so far as

enlightened

consequence not of independence so

through himself

very likely
is feeling, known

as is independence, for it will not share things, certainly, it is not independent in its own right

directly, has the results of feeling (and calculation) things desired not of personal spirit

2 or 1

not so awakening from

the asleep, & sleep due to

to

not so waking

step from the elementary

no difference is
Bno H, look at
the human mind

guides intelligence

light of intelligence cannot

shine through the mind in the conscious intellect.

There is no

the from

the elementary

thoughts - dreams - and imagination the mind thinks

the mind remains what the mind

intensely through ~~which~~ no mind ~~remains~~ ^{engraves} ~~but gets~~ ⁱⁿ a self-
~~solid~~ ^{by} ~~it~~ ^{is}

~~solipsistic isolation~~ ..

centred
~~self's~~ solitude ..

10-6-47,

1 - (5) 6 -
(7 5 6) - (7
6 cognitive - (7
cognitive ideas - (7
systems - (7 5 6
knowledge - 1 2) whole ladder -

A thing in itself is not at all as it is
(1 - 5) - 1 2 9 1 2 1 -

a priori is a potential in the mind -
which can take any direction
1 2 3 4 5 6 7 8 9 10

perceiving sense,

The word "true" is merely a deduction
of a sensation
The conclusion is called "true" because
it is true because this conclusion, although
1 2 3 4 5 6 7 8 9 10 deduction



is ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation
comprising

is ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation

of a person
~~is the~~
~~expression~~



is ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation
of ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation
is expressed in
the ~~mind~~ ^{mind} and ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation



and ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation
is ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation

is ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation
~~is the~~
~~expression~~

all ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation
is ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation
is ~~the~~ ^{the} ~~expression~~ ^{expression} of a sensation

Book II
#4

Revised.

6-7-45

Philosophy
+
Living
Good

A wise friend said: There is A. He is a better philosopher than I for he never speaks of his philosophy.

Confucius said, when asked by a disciple, p. 160.

But perhaps, to improve the ^{moral} chaos, it is better to act than to speak, to give an example than to teach. In lieu of being denied its application, Confucius spoke.

We are mistaken when we speak of philosophy as being theoretical. It is a science. ^{It should be} practically applicable; and this includes philosophy-systems. If it really has ^{some} truth, it later. By truth, we mean it helps one to know what he knows and to know what he ^{can} do to help another to know himself.

3
self, is nonsense in words. But I shall talk about it because as yet, I have not talked philosophy. It is better to talk about my biology even though I am bored. One speaks of philosophical things to show that one is wise to another. Don't squeeze Plato or Schopenhauer. Squeeze yourself. Exert yourself to understand the words you use as these understood. The philosophers didn't strain after wisdom. They did it naturally. They lived it.

One must not seek for wisdom
but make for an exercise
in living.

Bail on hand -
The bail on hand - good

The future is right now - it is the
choice of your opportunities at hand.

There is no one school sect ^{true} of philosophy -
it is rather ^{an} ~~the~~ approach to the needs all problems.
^{according to the capacity of each individual that arises from}
~~for all learning~~ ^{to attempt to clarify}
~~last~~ ^{problem} ~~as it arises without standardizing the~~
~~methods to be with which to arrive at~~

Phil. is an exercise in the clarification
+ approach to the highest knowledge - wisdom,
^{truth}, God.

→ at ^{their} ~~the~~ understanding. (not only of solutions
but of the cause of
in other words one philos. ^{implies} ~~implies a method of learning~~
without constraints ~~(if not (partially))~~ constraining
premises.

(A³) Rigid methods make us specialists in
one department or another. This is not our need
in attempting to gain a general fundamental
knowledge ^{of things} which ~~is~~ ^{is not} ~~fundamentally~~ necessary
for the to promote the power of discernment.

The special standpoint of the biological sciences which results in its ^{then} selective character and a consequent delimitation of its ^{then} fields of investigation has been adopted for the sake of ^{study} sake. The scientist converges his attention upon a particular aspect of a problem and not the whole for the reason that problems are ^{to} complex ^{name} and only analysis ^{can} will serve to bring eventual clarification ^{of the whole} through isolation and consideration of the part.

However, ~~it is to be emphasized that~~ ^{provided} the special standpoint of an individual science is only specialized for the sake of study and ^{or} that whatever is achieved through isolation of ~~the~~ particular problem has to be seen as a point in ~~general~~ or synthetic science. The total ~~is~~ ^{meaning} ~~of~~ the points has to be apprehended and this apprehension demands philosophy which is the wisdom of the whole. The scientist must needs become a philosopher which will not in any way be detrimental to his scientific knowledge. Just as science cannot hurt philosophy, so philosophy cannot corrupt science.

If the scientist cannot contemplate the entire range of what he knows and is content to view the environment only from a special ^{wing} angle, it is evident that he is no philosopher. This does not throw out the value of what he has discovered but he should, at least, recognize the great value of philosophy and not be a minimizer or detractor of it. One playground is as good as another as long as the players are fair and sincere. And if one is fascinated with things and not so much with insight into things, he must, so much the more, look to his own limitation and not ^{insidiouly} be carried away with envy.

hands, ^{He does not} to perfecting inventions which are as poisoned barbs in the possession of a childish-natured humanity, ^{He knows that} which through these can only increase ^{its} in potency for death and destruction. Not that it might be totally destroyed thereby and so cut short its sufferings: in this, humanity may be certain that it will not have its way.

To merely state facts, that technicians are occupied with such odious inventions shows ^{the} their darksomeness of mind, ^{then} to be filled with a most dangerous kind of morbidity arising out of incapacity ^a to look beyond ^{deliberately concealing it} whom yet ^{giving} it full expression regardless of ensuing consequences. As for the attempts of these syncopators of science to clear themselves of responsibility by pointing to their own impartiality in the matter, that they only discover for the sake of discovering while others have the business of applying their discoveries rightly, - we have here a striking confession of lack of intelligence. ^{this lack} which often ^{co-}exists in the presence ^{with} of extraordinary ^{technical} abilities, ^{of them} of sharp wits ^{which may be said that they are the possession of} having the blindness though not the serviceability of a worm. In short, so far as ^{intelligence} virtue goes, their minds can be said to be wormy but not wormlike.

A man committing arsen for the emotional satisfaction it gives most likely feels impartial about the ^{not} rest, ~~that is~~, the outcomes of his twisted thoughts and emotions upon those that are charred by them. And though it be brilliant as is not unusual among criminals, the mind of the arsenist is fundamentally an irresponsible mind, ^{hence}, ^{hence it is far from being an} not intelligent mind which ^{always} always having ^{always} perfection as its aim, permits no criminal element to enter and take possession of it. The technician, ^{then} too, though of exceptional capabilities yet without sufficient self-control so as to be of least harm and greatest benefit to the majority of others, to be argus-eyed guardian of his society

in connection with the ^{use of his works} ^{well & put}, is undoubtedly numb to any responsiveness to its welfare. He, if incapable of seeing this, ^{and} is as ignorant, as unconsciously self-deceptive as Pontius Pilate who, by washing his hands, imagined that he could thereby absolve himself of his part in the transfixion of an innocent. What else, if not lack of intelligence, could allow the belief that by a mere ~~technical or~~ verbal ritual one can be absolved of the obligations of right evaluation? ^{So much, when for someone who after so, how devoted to "pursue"} ^{sure whether attention is called to what is done with the intention} Examples like these give evidence of a low comprehension of the ^{Philosophy} meaning of just discernment in determining proper human values and the moral duty of ministering to them. Remissness, here, allows of performances which are mere shallow rituals and so very different from actions well performed which are in the nature of true rituals, there being no other.

Without philosophy, science remains a senseless undertaking which, by itself, grows into unmanageable might. Thus philosophy has the virtue of making the man who avails himself of scientific or, for that matter, any other, power, less of a brute.

Philosophy is the refiner and safeguard to science inasmuch as it is the guide to self-reflective behavior. Not that it dictates to the scientist how he should conduct his researches, or what fields he should investigate and to what lengths he should go. But what it does ^{say} tell is that even though a thing is done for its own sake, that is, disinterestedly, ^{it does not} ~~means~~ not that it is performed responsibly in a spirit of indifference towards the results.

If science desires to claim leadership, then it cannot disclaim responsibility for its actions. Otherwise it becomes a mere autocrat, a seducer of people instead of ^{then} a liberator from ignorance.

II

The perfecting of behavior calls for no other intelligence than that which brings one nearer to knowledge of reality or essence or truth. Knowledge of subsuming reality is that which cures ignorance but one must find the particular treatment which can cure it. Only a specific therapy will do ^{to} cure a particular nature of disease. Unless I have the right diagnosis and care, I cannot be healed of the illness which makes me suffer.

Education has to address itself to the particular disturbing lack. Each one has to be taught to use his own intellectual and emotional faculties (and it will be found that ignorance and ignorant behavior is not incurable).

Education has to address itself to the particular disturbing failure of the mind to be interested in its activities. For if it does not care to know something about what it ^{life, about what it} sees, feels, and does, in a spirit of neutral inquiry, it can never know with any immediacy or excitement - the life which has given it life. And however eloquently it may hold forth upon reality, the reality ^{it witnesses} must be to it an external agency, a thing of conjecture to be accepted with a faith more blind than believing.

4 Because man was away from himself for an infinite variety of causes, each one has individually to be taught to use his own intellectual and emotional faculties, & will then be found that ignorance and ignorant behavior is not incurable. In reawakening thinking, the teacher looks primarily to the attitude in which his students learn. He wants to see the mind active out of pure interest - an interest ^{just} exercised for the sake of finding out what is occurring and why. All other means he finds not only dispensable but hurtful, keeping the personality helplessly infantile in its ways and - however impressive its word of information - ignorant in the uses to which it puts what it knows.

Education in neutral thinking - 3 -

at first captivated and later,

To produce minds which are not ^{at first captivated and later,} captured by dogmatically upheld interests, the general basis of education cannot so much be the ^{inculcation} teaching of subject matter and related skills ^{to the end of stolen gains} as the encouraging, the fostering, the building of ableness in thinking and feeling to the end ~~not of stolen gains but~~ of clarity. In this way, knowledge ~~would address~~ ^{addresses} itself to the ~~greatest power of the mind which~~, instead of being ~~robbed~~ ^{robbing the mind} of its ~~other~~ faculties for the acquisition of vocational skills and aptitudes ^{would} ensure these against social villiany by addressing itself to the ^{greatest} power of the mind.

To produce minds which are not captured by dogmatically upheld interests, the general basis of education cannot be the ~~inculcation~~ of subject matter and related skills for any purpose other than the encouraging, the fostering, the building of ableness of thinking and feeling. ^{any} For education, ~~that~~ ^{no} really educative can have but one end - the gaining of clarity. ^{minimum} Other purposes as, high grades, or as to secure the ~~pleasures~~ of instructors and learners, the avoidance of being stigmatized as dull, future vocational success - all these deteriorate sooner or later into the urge to amass stolen gains, and so they rob the mind of its greatest strength - simple childlike interest in what transpires, in and about it. But only such interest, brought to ^{the} maturity where ^{the} ~~the~~ ^{mind} can sustain its investigation, can insure knowledge and related vocational skills against social villiany.

The cry of every ^{man} ~~soul~~ is to be free; the ~~soul~~ of the sage
as well as the scoundrel run a race for emancipation. But there
is no end of difficulty that ^{yearning} stands between the desire and the
fulfillment. If we ~~hunger~~ for freedom but continue to behave
like slaves, even though we become legally and economically
emancipated, upon what can this freedom subsist? On compromise?
Can slavery which dons the coat of freedom be freedom? Or ^{can we hope} on
to near freedom through ^{our} knowledge which is matching of wits, not a matching of
truth?

Yet the cry of every man is to be free. The soul
of the sage, as well as the scoundrel's, run a
race for emancipation. But there is no end of
difficulties that stand between the desire and the
fulfillment. If we hunger for freedom but
even though ^{legally and economically} emancipated we behave like slaves, upon what
can this freedom subsist? or compromise?
Then can slavery which dons the coat of
freedom be freedom? or can we hope to
achieve freedom through our knowledge which
is a matching of wits, not a matching
of truth?

The basis of education must consist of the general learning through which each individual will be able to find his own entrance into thought - not only into what he thinks but (the ability to discern between ^{into} the quality of his thinking and learning. But if in the school we lay down thought patterns which the mind ^{has} merely follows, it does not actually think. It is like the moon which shines brightly so long as the sun shines upon it, but produces no light of its own. ~~He may also~~ ^{one who graduates from our classes may} say of himself: "How brilliantly I think," and even though his thoughts are brilliant, if he does not understand them, they ~~will~~ ^{must} prove devastating to himself and the world.

Regimented learning - laying down patterns of thought to be faithfully followed - ~~prevents~~ ^{deprives} the mind from raising itself to free self-consciousness (which is its own) influence ^{only this independent or personal} ~~that~~ makes for growing clarification.

For the school to give the general learning through which each individual will be able to find his own entrance into thought, it must be concerned not only with what is thought but how it is thought about. Besides assessing how much of knowledge a person has, and its accuracy, the teacher must be equally concerned with the character of initiative displayed by his students in their learning. Only when the mind extends itself to question and to search can it really discover. But if in the classroom, we lay out a course of study which the mind has merely to follow, it does not actually think. It is like the moon which shines brightly so long as the sun shines upon it, but produces no light of its own. One who has sat in such classes and eventually ^{been} graduated with honors may say of himself: "How brilliantly I think." But even if his thoughts are brilliant, if he does not understand them, they must prove as devastating to himself as to the world.

The first condition for understanding what one knows - which is much more than just remembering what one knows - is self-initiated thinking. Only this can make for knowledge

- 7 - gelblich - fleis : 1000000

application of knowledge because a mind that thinks does not stop with acquiring knowledge. It considers actions enter as ^{but} use to which its learning can be put. And desiring to do just this, it considers no obstacles that stand in the way of beneficent applications, what of which is its own attitude towards what it knows. The thinking mind, always inquiring as to its own attitude in regard to what it investigates, is conscious of itself as it learns and as it applies where it has learned. What is to say, it is always self-conscious though perhaps not consciously or

conscious though perhaps not
deliberately so. But as it flows it senses - feels
intuitively - the extent to which it has found whatever comes
to its attention what it makes for growing
clarification as to the problems and issues of living and
the free exercise of self-consciousness? And what
prevents the mind from raising itself to such
consciousness as it is not the regimented learning
that prevails in our ^{educational} schools.

The efforts which bring one to truth and those involved in the perfecting of behavior hold the same meaning - to inject understanding into the (misunderstanding) mind. The ~~(understanding) mind~~ ^{that} ~~understands~~ experiences its thoughts; it does not content itself with being pulled along by the progression of subjective events like a piece of ~~floating~~ ^{driftwood} wood carried along by the currents of the river. It enters into itself so that it does not only know its pursuits but what they signify. ~~It is a friend to its deeds, and not their servant.~~

When the mind enters into itself, it lifts the layers of obvious meaning with which each thought is ^{removed, dissolves} ~~coated;~~ ^{giving} ~~and gives it far-~~ reaching rationality of meaning. ^{to its thinking.} It searches out the furthest reach of suggestion and consequence of a thought; it goes from impulse to the root of impulse; from the leaf-thought, to the branches, ^{from} ~~the~~ ^{branches} to the trunk, ^{and from the trunk} to the root where the main urge and reason for the thought resides.

In the one case we follow our thoughts for the pleasures they promise and ^{for the sake of avoiding} ~~to avoid~~ pain; in the other we pursue them for their unrestricted meaning (in the knowledge that uninterrupted clarity is the main drive in all thinking.)

Education: Self-knowledge. 17 -

with regard to
our deeds.
the effect upon
us of our
activities.

The ^{foundation} (fundamental structure) of all successful thinking is clarity. There can be no answer to the ignorance with which we use our knowledge without probing deep into the structure of our nature, for it is our nature that controls our actions more than science, more than scholastic ethics, more than dogmatic religion.

What we know of science, what we have been taught of ethics and religion, does indeed enter into our personalities. But they are ^{always} superimposed upon our basic natures so that instead of being the strong dykes we suppose them to be, they are rather bits of driftwood that float in accordance with the nature of our basic drives. This fact becomes particularly noticeable in an emergency when what we truly are comes to the surface, and the next - debris really - becomes obliterated from consciousness. But this same fact of human nature is also discernible under less drastic circumstances for again we act as we are though striving always to hide this fact from others, as from ourselves, with wordings of ^{socially} acceptable words and sentiments decorated here and there with what "benevolent" deeds. But as next our sentiments or deeds are truly felt: that is, go to the same sincerity that accompanies the fundamental drives of our personality in the way of egoistic self preservation, they are wasted sacrifices which leave us depleted of strength and helpless at the end of our lives.